T. 11 1187. h. 2 (2)

A

LETTER

FROM A

Gentleman at *Rome*,

TO HIS

Friend in *LONDON*;

GIVING

An Account of ſome very ſurprizing Cures in the *King's Evil* by the *Touch*, lately effected in the Neighbourhood of that City.

Wherein is contained,

The compleateſt Hiſtory of this miraculous Power, formerly practiſed by the Kings of *England*, ever yet made publick; the Certainty of which is confirmed by the moſt eminent Writers of this Nation, both Catholicks and Proteſtants, as *Malmſbury*, *Alured*, *Brompton*, *Polidore Virgil*, *Harpsfield*, &c. and *Tooker*, *Heylin*, *Collier*, *Echard*, &c.

Tranſlated out of the Italian.

King Edward *the* Confeſſor *was the firſt that cured this Diſtemper, and from him it has deſcended as an* Hereditary Miracle *upon all his Succeſſors. To diſpute the Matter of Fact, is to go to the Exceſs of Scepticiſm, to deny our Senſes, and to be incredulous even to Ridiculouſneſs.* Collier's *Eccleſiaſt. Hiſt.* Vol. I.

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A LETTER *from a Gentleman at* Rome, *to his Friend in* London, *&c.*

SIR,

YOU know, as I am a Perſon naturally of ſome tolerable Curioſity; ſo I have every Year, for theſe Four Years laſt paſt, given my ſelf the agreeable Entertainment of travelling moſt Part of the Year into foreign Parts; where my Method is, not only to procure all the moſt curious Books that are publiſh'd relating to any Art or Science; but likewiſe to minute down the moſt remarkable Occurrences that happen, whether they relate to Eccleſiaſtical, Hiſtorical or Political Knowledge.

One of the moſt remarkable that has happen'd during my reſiding in *Italy* this Summer, was the wonderful and ſurprizing Effect of the Touching for the Cure of that, generally ſpeaking, incurable Diſeaſe, commonly call'd the *King's Evil.*

There were among a conſiderable Number who reſorted from diſtant Parts to be touched, ſome deformed with large Swellings or Bunches under their Jaws, ſeemingly filled with corrupted Matter; ſome disfigured by red, watry, inflamed Eyes, and extraverted Eye-Lids, which looked very horribly; and others, with hard Knots and Tumours on other Parts of their Bodies, the Matter contained in which affected the very Bones; and, as the Surgeons told me, did pierce even to the Marrow.

Theſe miſerable and deplorable Objects, as on one hand they filled me with the moſt Chriſtian and tender Compaſſion, when I ſeriouſly reflected on their Miſeries; ſo, on the other hand, I was affected with the moſt exalted Joy and Aſtoniſhment, when I conſidered, that a Power had been given to *ſome*, not only to alleviate, but to cure thoſe miſerable Creatures, that laboured under ſuch painful and calamitous Infirmities. Into what a State of Degeneracy and Thoughtleneſs

is human Nature fallen, thought I? that have their Senſes to teſtify the Power and Efficacy of this Divine Gift, and ſo little Reverence and Honour paid to the *Hand* that effects ſuch ſurprizing Things; or that can ſuffer ſuch Matters to be tranſacted in ſo learned a World, and not be affected by them, after the ſtrongeſt and moſt ſenſible manner! I conſidered, that the Prophets of old had, among the many extraordinary Things they did, the Power of curing Diſeaſes after a very miraculous Manner; and the many extraordinary Things which happen in the World at this Day, is an evident Proof that the Power of God Almighty is not confined to ſuch a narrow Sphere of Activity as ſome unthinking Perſons would perſwade us to believe. Have we not had the ſtrongeſt Teſtimonies, even the Evidence of Eye-witneſſes, to prove the Kings of *England* have enjoyed this ſupernatural Gift ever ſince the Reign of *Edward* the *Confeſſor*: and can we already forget the Multitudes of Cures, whereby, among other glorious Things, our late Queen of tranſcending Excellence, ſignalized her ſelf? Can you, I ſay, already let theſe Things eſcape your Memories ſo ſoon; or ſuffer the extraordinary Things of this Nature, which

which are ſtill effected *Abroad*, to paſs unregarded by a fatal and incurious Negligence? For ſhame *Britons* awake, and let not an univerſal Lethargy ſeize you; but conſider that you ought to be accounted unworthy the Knowledge and Benefits you may receive by this extraordinary Power, if it be deſpiſed or neglected.

As for thoſe ſurprizing Inſtances of the Cure of the *King's Evil* by the Touch, which I have ſeen effected this Summer in *Rome* and its Neighbourhood, I ſhall reſerve them to the Concluſion of this Letter, and take this Opportunity of giving you the Hiſtory of this miraculous Method of Cure from St. *Edward* the *Confeſſor*, to the preſent Time; and ſhew, that our Hiſtories are ſo full of confirming Evidences of the Truth of it, that we are guilty of the groſſeſt Neglect and Omiſſion, when we mention it without the higheſt Veneration and Eſteem. And ſince I came to a Reſolution of Writing as compleat a Hiſtory of this ſupernatural Power as I was capable of, I apply'd my ſelf to a very learned Perſon, Seignior *Vincenti*, Librarian to his Holineſs, who has furniſhed me with a vaſt Number of Books relating to our *Engliſh* Eccleſiaſtical and Hiſtorical Affairs,

fairs, whereby I find I am able to give a fuller and much more compleat Account of this Matter, than perhaps has been ever hitherto made publick. I know by this means I ſhall gratify you, who are one of my moſt inquiſitive Correſpondents; who will, without doubt, be highly pleaſed to ſee this *miraculous Power* ſet in a clear Light, ſupported by a long Liſt of learned Authors, who are, as it were, ſo many living Witneſſes of the Truth of it, and whoſe Suffrages will, by this means, be reſcued from the Oblivion and Obſcurity in which ſome of them have been involved many Hundred Years. The firſt Book which was put into my Hands upon this Occaſion, was the Life of that holy and pious King, St. *Edward* the *Confeſſor*, written by the Reverend Father *Jerome Porter*, Prieſt and Monk of the Holy Order of St. *Benedict*, of the Congregation of *England*, collected chiefly out of the Works of *Alured*, Abbot of *Rhieval*, *J. Capgrave*, *W. Malmsbury*, *R. Hovedine*, *M. Weſtminſter*, *W. Harpsfield*, and others. This learned Father, in this Book, gives us the following Account of this miraculous Gift.

This

This wonderful Gift of curing this Diſeaſe, called in Latin *Struma* (ſays he) now the *King's Evil* (for no other Reaſon, but becauſe it has been healed by Kings) was derived from *Edward* the *Confeſſor*, to all the Kings of *England*, *and remains as a holy Inheritance unto this Day*, and hath been, and is daily, with good Succeſs, practiſed by our modern Kings, although they have profeſſed a Religion quite contrary to that of St. *Edward*; yet by his Merits (as it may be piouſly ſuppoſed) they work this wonderful Cure. Nay, Queen *Elizabeth*, but a Woman, and of another Religion, had the like Power, and cured many thereby, as it is well known to Men of Credit ſtill living. Therefore the *French* are all deceived; and particularly the *French* Author of the *Engliſh* Hiſtory, *Andrew de Chaine*, did not ſpeak candidly, and as he thought, when he denies that the Kings of *England* ever enjoyed this Virtue, affirming it to be a Gift peculiar to them of *France*, derived from St. *Lewis*; and therefore it is likely, that if any ſuch Thing there be amongſt them, they muſt rather have received it from our Kings, than theirs have it abſolutely, and particularly to themſelves. And this learned Writer, to confirm

firm the Certainty of what he has here delivered, gives us an Account from *William* of *Malmsbury*, of King *Edward*'s miraculouſly curing a Woman who had a Swelling under her Chin, which was ſo large and full of Corruption, that it much diſfigured and deformed her Face, wherein bred Worms which had a moſt loathſome naſty Smell. Long had ſhe ſuffered under this nauſeous Diſtemper, till at length being admoniſhed *in her Sleep*, ſhe repaired to Court, in hopes of Relief from the King's own Hands, either by his waſhing, touching, or bleſſing the diſeaſed Place. And being come before the King, and having told him her Caſe, notwithſtanding the Foulneſs and Stench of the Sore, he waſhed the Parts afflicted with his Royal Hands, and bleſſed them with the Sign of the Croſs, and inſtantly the Skin broke, and the Worms and Corruption guſhed out, the Swelling aſſwaged, and all Anguiſh of Pain being ceaſed, ſhe perfectly recovered her Health.

Do we not here perceive that this moſt pious King, by his excellent Deeds, appeared in the World, not like a mortal Creature? Do not his Miracles bear a great reſemblance to thoſe that were wrought by the Apoſtles? And is it not

plain from hence *, that he entailed as an Hereditary Vertue on his Succeſſors, the Kings of *England*, a Power of Healing the *Struma* or *King's Evil*, with this Condition, That they maintain and ſupport the Chriſtian Faith, in order to its Continuance in that princely Line, where the Scepter hath been weighed by God's Vicegerent. What can be more convincing than the Miracles effected by this King, related by *Alured*, the Abbot of *Rhieval*, who informs us, That a blind Man being admoniſhed to go to the King to have his Sight reſtored, deſired the Chamberlain to acquaint the King with his Caſe, † which he did: Let him come (ſaid the holy King) why ſhould I be grieved, but rather rejoyced, if the divine Goodneſs is ſo graciouſly pleaſed, as by my *unworthy Hands*, to beſtow this promiſed Benefit upon him. The Man was brought in, and by the *Touch* and Bleſſing of the King, abundance of corrupted Blood ran down from his Eyes between his Royal Hands, whereby they were cleared, and the ſwelling of his Eye-lids aſſwaged. The Patient cried out, *I ſee my ſovereign*

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* *Tooker's Chariſma.* † *J. Porter.*

Lord

Lord and King, and thy Face ſhineth like unto the Face of an Angel ſtanding before me. Alſo two blind Men, and another that had but one Eye, by being ſprinkled with the Water wherein the holy Man had waſhed, were all Three reſtored to perfect Sight.

It cannot reaſonably be expected that I ſhould gradually proceed and give an Account of Perſons cured in all the intermediate Reigns, from Q. *Elizabeth* to the preſent Time; for this would be a Task more troubleſome than inſtructive and entertaining: It ſhall ſuffice that I obſerve, that this miraculous Gift has been recorded in different Reigns by *John Brampton*, *R. Hovedine*, *Polidore Virgil*, *Nich. Harpsfield*, and others; for I challenge any one to bring any Authority to prove, that this ſanative Faculty has been ever wanting * or removed from the princely Line. Nay, even Queen *Elizabeth*, who withdrew her ſelf from the Catholick Faith, did notwithſtanding, moſt certainly enjoy this divine Gift of miraculouſly healing the *King's Evil*, as is beyond contradiction

* *Brown's Charisma Basilicon.*

teſtified by Dr. *Tooker*, who lived in her Time.

The Doctor tells us of a Maid of the ancient Family of the *Turbevils*, who was for Ten Years troubled with this evil Diſeaſe; but being touched by the Queen ſhe recovered. The Doctor afterwards obſerving the Gold gone from her Neck, demanded of her the Reaſon thereof; ſhe tells him her Neceſſity compell'd her to ſell it, and yet ſhe remained well. Whence he, as other wiſe Men have conjectured, that the Gold given is only a charitable Token of the Prince, and no more; for ſhe continued many Years afterward without any Relapſe. And yet it's plain, this does not always ſo ſucceed, for there are ſeveral Inſtances of Perſons in ſome late Reigns, that have loſt their Gold, who have had the Diſeaſe returned upon them again.

The ſame Author informs us of one *John Capel*, of *Exon*, the Son of an honeſt Citizen, and a Daughter of the ſame Perſon, both troubled with the *King's Evil*, and both cured of their Diſtempers by her Majeſty's gracious Touch. But there were not wanting ſome diſaffected Perſons even in her Reign, that interpreted her utterly renouncing this

this divine Gift, becauſe when ſhe was in *Glocesterſhire*, many poor People afflicted with this Diſeaſe preſſing upon her in an unruly manner, ſhe let fall theſe Words: *Alas! poor People, I cannot, I cannot cure you; it is God alone who can do it.* Whereas we are to underſtand no more by thoſe Words *, than that ſhe only removed her Subjects Eyes from her ſelf, to deſire their looking up to Heaven. And it is credibly reported, that before and after this Time, ſhe cured ſome Hundreds of People afflicted with this Diſeaſe.

King *James* the *Firſt* ſucceeded her, and continued the ſame ſanative Power all his Life Time. After whom was *Charles* the *Firſt*, of bleſſed Memory, who performed theſe Cures in a very ſtrange and miraculous manner, ſometimes with and ſometimes without the Gold, by Prayers and Benediction only. I have ſeen a Letter written by Dr. *John Nicholas*, Warden of *Wincheſter* College, which certainly gives an Account of the moſt aſtoniſhing Cure effected by the Prayers of this King, that was ever heard of.

The Letter informs us, that the Perſon who was afflicted with the *King's*

* *Tooker.*

Evil

Evil was one *Robert Cole*, an Innkeeper at *Winton*, that was highly diſeaſed with the *King's Evil*, who having made uſe of a Water which only kept the Sores clean, deſpaired of all farther Benefit till he could obtain the King's Touch.

His Majeſty being about this Time removed * from the Iſle of *Wight*, paſſed through *Winton*, where this Object of Charity preſſing to come near him, was prevented and ill treated by the Soldiers: Upon which he making ſeveral Exclamations of *God ſave the King*, it reached his ſacred Ears; upon which he gave the weak and deſpairing Man his Bleſſing *in the like Words to theſe*: I ſee thou art not permitted to come near me, and I cannot tell what thou wouldſt have, but God bleſs thee and grant thy Deſire. After which, without the King's ſtroking, the Diſeaſed Man returned to the Liquor he had formerly waſhed his Sores with, upon which the Water daily waſted, altho' the Bottle was ſecured in a Cupboard until it was quite dried up. At length the Bottle became ſcaled in its

* *Brown's Chariſ.*

Sides,

Sides, and many Botches appeared in it. And as theſe Effects appeared in the earthen Veſſel, the Man's Face and Throat healed with equal ſpeed. After this a Gentlewoman that ſaw the Bottle, attempting to pick off ſome of the Excreſcences, the Places which had been affected in his Throat gave him new Trouble, though nothing was vented there.

Now I challenge all the Scepticks upon the Earth, to produce an Inſtance more aſtoniſhing than this, or where the Prayers of a holy Perſon were ever attended with more ſurprizing Effects. It was not ſufficient it ſeems in this Caſe, that the poor Man ſhould be relieved from all his Maladies and become Whole; but this extended Miracle, if I may ſo call it, did not ſtop here, the daily waſhing the Sores with the Water leſſened its Quantity, and the Bottle it ſelf became ſtrangely diſeaſed.

Fabulous Writers may impoſe upon us if we credit them, when they tell us ſome very ſtrange and ſurprizing Effects that have been tranſlated from one Body to another. Thus *Albertus* promiſes a ſtrange Effect from a *Collyrium*, (and ſuch a one as Thieves would account ineſtimable) which is to make one ſee in the dark;

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dark; it being only to take the right Eye of a Hedge-Hog, boil it in Oil, and preſerve it in a brazen Veſſel: Or what is mentioned by *Kiranides*, of the Left Stone of a Weezel wrap'd up in the Skin of a ſhe Mule, to prevent Conception. But theſe Things, as there is no reaſon in the World to credit them, ſo if they were found to be true, I ſhould look upon them to be far ſhort of this miraculous diſeaſed Bottle.

From the whole Deſign and Tendency of this Letter, cannot any one readily imagine, that I am very far from endeavouring to abridge the miraculous Power of this divine Gift of Healing; yet when I thoroughly contemplate the Wonderfulneſs of the laſt related miraculous Cure of *R. Cole*, I cannot but ſay, that had I been then preſent, I ſhould have hardly forbore making that Proclamation which a *Roman* Emperor did upon the Occaſion of the *Ludi Seculares*, or Sports celebrated once in a Hundred Years; *Come and behold what no Man living hath ſeen, or ſhall ever ſee again.*

But farther, what ſhall we ſay, when we find the Efficacy of his Majeſty's Touch was ſo powerful, that the Night after a young Man was touched for the

Evil

Evil in his Thigh, and had a Shilling put about his Neck, which he brought with him, his Tents fell out of his Wounds * *and could not be kept in*, and the Man ſoon recovered.

Or to the Caſe of Mr. *Foſter* of *Windſor*, blind for about two Years, who had ſcorphulous Tumours about his Throat and other Parts; but being touched by his Majeſty † received ſo much Benefit by it, that in fourteen Days *he preſently recovered his Sight*.

Or that of a Citizen's Daughter of *Wincheſter*, who was touched for the Evil in her Eye, and during the Time the King was at Prayers, her Eye flew open; and immediately her Mother proclaiming it for a Miracle, it came to the King's Ear, who having asked her ſeveral Queſtions in relation to it, pawſed awhile, and with †† a kind of venerable Admiration, took her by the Hand and kiſſed her.

To repeat the Queſtion I have before made uſe of, What can we ſay to theſe Things? Can human Reaſon ever pretend to ineſtigate ſuch a ſupernatural Power? Ought we not rather ſuffer our ſelves to be wrap'd up in Admiration, when we conſider the tranſcending Effects of Miracles! Divine Miracles are done without Means, Forms, Rites, Ceremonies, *&c.*

* *Ibid.* † *Ibid.* †† *Ibid.*

So that the Cure ought to be eſteem'd Divine which is brought about without Obſervations, Preſcriptions and Applications; otherwiſe Cures performed by Means are *beneficia rerum, non curantium poteſtates.* Divine Miracles are effected *ſine ullâ vi carminum, ſine herbarum aut grammanium ſuccis, ſine ullâ aliquâ obſervatione ſolicitâ, ſacrorum, Libaminum, temporum, ſine ullis adminiculis rerum, ſine ullius ritus Obſervatione vel lege non inquiro non exigo* (ſaith *Arnobius*, whoſe Rule this is.) *Quis Deus, aut quo tempore, cui fuerit auxiliatus, aut quem fractam reſtituerit ſanitati, illud ſolud audire deſidero, an ſine ullius adjunctione materiæ*, i. e. *medicaminis alicujus ad tactam morbos juſſerit ad hominibus evolare.* Which how well they agree with the Cures effected in the *King's Evil* by the Touch may be eaſily perceiv'd, if we only make an abatement for the Application of the Hands, the Gold, and the Ceremonies. Miracles are underſtood to be the admirable or wonderful Works of God, which we cannot conceive to have been done by natural Cauſes, but only by his immediate Operation. For if we underſtand the natural Cauſes whereby they are effected, how uncommon ſo ever they be; or if we have often ſeen the like done before, tho' we do not conceive the natural

ral Cauſe thereof, and we longer admire it, or call it a Miracle: *Quæ uſu quotidiano novimus & frequenti experientia, ea neque admiramur, neque ad eorum cauſas inveſtigandas multum excitari ſolemus, quanquam ſæpe occultiores ſint inventuque difficiliores aliis, quæ ob raritatem, hominum ſtudia & animos maximè occupant.*

Divine Miracles muſt therefore certainly make divine Impreſſions upon the Minds of thoſe that believe them, by reaſon they are the Seals of divine Truth: From whence it naturally follows, that as it is undoubtedly of very dangerous Conſequence to counterfeit the King's Seal, whereby all acts of State are confirmed and made authentically known to the People; ſo it is to pretend to God's Seal, whereby he doth convincingly make known his Will to the World. Nor ought King *Charles* II. be eſteemed to fall ſhort of his Royal Father in his Power of working Miracles; the vaſt Variety of Things which he effected by ſtroking with his ſacred Hands, would be needleſs for me to attempt to enumerate, ſeeing many of them have been already made pulick, beſide others which are ſtill recorded in the Memories of ſome Perſons then living.

If we reflect on the Performances of King *Pyrrhus*, who cured Diſeaſes with

his Finger; or *Vespatian*, who cured Two by touching them, as *Tacitus* and *Suetonius* avow; or those Persons in *Turkey* or *Africk*, who boasted to have received the like Qualifications by the Favour of their Prophet *Mahomet*; or the Power of healing Diseases, attributed to the *Alexiaci Salutatores* of *Spain*, or *Benfedevios*, which the *Roman* Casuists and Physicians speak so much of; what will they avail when compared with the surprizing Miracles before related?

Did not the *Arrians* pretend to do Miracles by the infinite Power of Christ, to confirm the Denial of his Divinity; and *Menander*, to blind his Followers, pretend to restore them to sight? *Basilides* stroked and deluded the Multitude. *Cerinthus* and *Ebion* performed as strange Things as they taught. *Valentinus* and *Heracleon* first set up with new Cures, and afterwards with new Opinions. *Apelles*, *Severus*, *Tatianus* and *Montanus* first pretended the Gift of Healing, and afterward that of Prophesying. But what if all these Things which were said to be done, and believed in credulous Ages, and the reputed Authors of them proved Impostors, ought they to create a Disesteem of the beforementioned Performances, transacted in an Age of so much *Light* as ours, and attested by such a Number of *excellent Divines*,

vines, as well as others of great *Learning*? The Conſequence of this would be, that becauſe by the firſt Appearance of any pretended Miracles, inconſiderate People may be cajoled to believe ſome Errors, ſo upon the Diſcovery of the Bottom of them, they would caſt off all appearance of Truth; and becauſe they find themſelves impoſed on once, their natural Methods of Reaſoning could not ſatisfy them, but that they have been abuſed always.

This Hiſtory does not relate the Romantick Performances of certain Enthuſiaſts and Viſionaries, any otherways than to expoſe them. If it recounts the Impoſtures and vile Practices of certain deluded Perſons, does it do it with any other View than the ſetting this ſupernatural Gift in a true Light! Is this wonderful Power formerly practiſed by our Kings, and now in *Italy*, ſufficient to juſtify ſome Perſons in the Belief of certain ſtrange Abilities formerly pretended to by others? If ſo, we may entertain a favourable Opinion of the *Grecian* that went upon a Viſion 2400 Miles to cure the Emperor of his Deafneſs, that had been in his Grave four Years: Or the *Italian* that came by an Impulſe to *France*, to reſtore Sight to the Blind, and loſt both his Eyes: Or the *German* that went, as he ſaid, by

Inſpi-

Inſpiration, to cure the Duke of *Tuſcany* of the *Sciatica*, by breathing upon him, and died a Priſoner in *Legborn*: Or the *Spaniard* that went upon a Viſion 600 Miles to cure the Duke of *Venice* of the Gout, and died himſelf of it in Irons.

Theſe Inſtances which I have brought are a ſufficient Proof that Time will expoſe thoſe Perſons who have been ſo enthuſiaſtick or vain as to ſuffer themſelves to be led away by a Belief, that they have been endowed with a Power of curing Diſeaſes after a ſupernatural manner. And there is no doubt to be made, but ſome of thoſe Perſons I have mention'd, had their reſpective Votaries, who were by degrees worked into a Belief of the Reality of ſome of their Performances. But you ſee Time has by degrees diſcovered their Impoſtures, and made the Memories of thoſe who pretended to practiſe ſuch Things, as ridiculous as thoſe that were their *Abettors*.

I had a Deſign of giving you an Account of ſome wonderful Things lately effected here in *Italy*, but I find this Letter has already extended it ſelf much beyond what I at firſt deſigned; and I ſhall the rather omit them at this Time, becauſe I every Day expect to ſee a compleat Collection of theſe miraculous Cures wrought in thoſe Parts by that learned Perſon the Reverend Father *Lewis*, of the Society of *Jeſus*; ſo that this Letter of mine may ſerve as a preliminary Piece to that Collection.

I have nothing more to add upon this Occaſion than to inform you, that beſides the ancient Authorities I have before brought, there are ſeveral much more modern ones of our own Nation, that have ſpoke ſo poſitively of

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the infallible Certainty of this miraculous Power of Curing, that one would think there ſhould be no one Perſon left who doubted of it. I might here ſubjoin the Teſtimonies of *Tooker*, *Heylin*, *Collier* and *Echard*; but Mr. *Collier* has ſpoken ſo full and particular on this Subject in the firſt Volume of his Eccleſiaſtical Hiſtory, that the quoting what he ſays in relation to the incontested Truth of it, will be a ſufficient Satisfaction to any one who deſires to be ſatisfied in the Opinion of ſo exact and infallible a Writer. That this Prince, *Edward* the *Confeſſor*, cured the *King's Evil*, ſays he, is beyond Diſpute. And ſince the Credit of this *Miracle* is unqueſtionable, I ſee no reaſon why we ſhould ſcruple believing the reſt *. The firſt Perſon cured by the King was a young Woman; the manner was by ſtroking the affected Place with his Hand: Upon this Operation the Patient grew ſenſibly better, and the Cure was perfected in a Week's Time. *He adds*, The *King's Evil* is a ſchirrous Tumour, which commonly ſettles in the Neck and Face, and ſometimes in other glandulous Parts of the Body. The Cauſe of this Diſtemper is ſuppoſed to be a viſcous Humour impregnated with acid Particles; which by diſcharging it ſelf by large Quantities into the Pores and Ductus's of the ſmall Glands, coagulates and grows hard by degrees, and ſo produces this ſort of Tumour or Impoſthumation. If this Lympha or Humour happens to grow more ſharp and corroding, 'twill riſe to the Malignity of a Cancer, and

* *Malmſ. de Geſt. Reg.* l. 2. p. 51. *Alred, Rieval*, p. 390.

then

then falling upon the Bones, it makes them turn black and mortified. King *Edward* the *Confeſſor* was the firſt that cured this Diſtemper, and from him it has deſcended as an hereditary Miracle upon all his Succeſſors. *To diſpute the Matter of Fact*, continues he, *is to go to the Exceſs of Scepticiſm, to deny our Senſes, and to be incredulous even to Ridiculouſneſs.*

And here it may not be improper to relate a Story of a Roman Catholick in Queen *Elizabeth*'s Time. This Perſon, who was very firm in his Communion, happened to be thrown into Priſon, probably upon the Score of his Recuſancy: Being thrown into Priſon, I ſay, he grew terribly afflicted with the *King's Evil*; and having apply'd himſelf to Phyſicians, and gone through a long Fatigue of Pain and Expence, without the leaſt Succeſs, at laſt he was touched by the Queen and perfectly cured. And being asked how the Matter ſtood with him? his Anſwer was, He was now ſatisfy'd by experimental Proof, that the Pope's Excommunication of her Majeſty ſignified nothing, ſince ſhe ſtill continued bleſs'd with ſo miraculous a Quality.

Thus we ſee, my Friend, with what Zeal and Affection to this divine Gift, this wonderful Man ſpeaks: And indeed I cannot but ſay, the ſame Spirit is diſcovered throughout his whole voluminous Hiſtory, which makes him read here by us with infinite Delight and Satisfaction; inſomuch, that when we ſpeak of an accurate, exact, and impartial Eccleſiaſtical Writer, our Words are but ſo many repeated Eulogiums in his Praiſe.

Rome, Aug. 23. 1721.

I am, SIR,
Yours, &c.
M. T.

MVSEVM BRITANNICVM